

A
SERMON
OF
REPENTANCE.

Preached

By GEORGE MERITON Doctor of Divinity,
and one of his Maiesties Chaplaines
in Ordinary.



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17342



To the Right Honourable, the
Lord Sheffeld, Lord President of
Yorke, and Knight of the Honorable Order of
the Garter: increase of Comforts in this
life, and after death, a
Crowne of Glory.



Right Honourable: *my desire is to*
cast my Mite, into the Treasury of the
Church: and for want of Gold, Pearle
or Pretious stones: to bring a Rams
skinne or twaine, and a little Goats
haire, to the building of the Lordes
Tabernacle. I may seeme (perhaps) to passe the boundes
of modesty, in crauing your Honors protection for so smal
a thing. The smaller it is, the more needefull to be pro-
teded. And sithence you vouchsafed not long since, to
heare part of it with patience: I will now presume up-
on your L: fauoure for the whole. I doe not dedicate it
unto you, as doubting of your Honours care, in this
point of Repentance, your loue to Religion: Zeale to
the Truth: praefuse of Piety: haue made you Honou-
rable, not in your selfe alone; but also (as Samuel
was) in the heartes of the people. Yet giue mee leaue
(I beseech you) to stirre vp and warne your pure mind,

A 3

That

Exod. 35. 23.

1. Sam. 9. 8.

2. Pet. 3. 1.

The Epistle.

*That as you haue begun to cleane vnto CHRIST, with
a good purpose of heart: So you would continue to doe it
still: and to do it more and more. Remember alwayes
(Noble Lord) that bloud unstayned before Men, is
stayned bloud before GOD; if it be not continually
restored by the bloud of CHRIST. This Sermon then,
I commend vnto your Honour, and it, to the good bles-
sing and holy protection of GOD. Hadleigh
in Suffolke, May the 26.*

1607.

*Your Honours to bee
commanded:*

GEORGE MERITON.



*Except yee amend your lines, yee all shall likewise
perish. Luk. 13. vers. 5.*



Of Ther Mens afflictions, are our in-
structions: and the punishments
which are laid vpon some, are, or
should be profitable vnto vs all. The
Dogge, is beaten in the presence of
a Lyon; that by the stripes, and
cries of a Dogge, a Lyon might bee tamed; The
Thunder bolt, falleth, and burneth, but in a narrow
compasse, yet is it terrible to a great number, round a-
bout: so the calamities of a few, are set forth for en-
samples vnto the rest, to worke amendment in them.
This true vse of iudgements, did not many of the
Iewish people make: Pilate had destroyed some, and
mingled their blood, with their sacrifices: The Towre
of Siloam fell downe vpon others, and bereaued them of
their lines. Those who escaped these punishments,
(as the Nature of man is) fauouring them selues too
much: beeing wise abroad, and fooles at home (as
the Poet speaketh:) hauing their eyes in their purses,
when they should behold their owne deformities,
like *Lamia* in the Fable, and staring in their beades,

Iud. vers. 7.

Vers. 4.

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to gaze vpon the finnes of others, with the proud Pharesie in the Gospell: concluded from hence, like badde Logicians from weake and slender premises: that, *Therefore they were more righteous and holy then their fellowes.* Our Sauour CHRIST, to crosse this vaine supposal, answereth them heere Laconically: *saye*: Nay: And least that beeing ouer-blinded in themselues, they should *all* fall into the ditch: to preuent their ruine, hee denounceth out a threatning, that, *Vnlesse they amended, they should all likewise perish.* Threatnings they are forcible meanes, to draw sinners vnto GOD: For although *good* promises, are alurements vnto *good* men: yet such (for the most part) is the corruption of our heartes, as that wee are more mooued with *fear*, then with *loue*; more with the rodde of *Ayron*, then with heauenly *Manna*: more with seuer *threatnings*, then with friendly *promisings*: *Injuries* do worke a deeper grieve in vs, then *benefits* do affect vs with delight: *Sickness* doth more weary vs, then *health* doth refresh vs: and wee are wont to esteeme rightly of *prosperity*; by the harmes of *aduersity*. For this cause therfore are these misdeeming Iews, fore-told, that vnlesse they amended their liues, their destruction was at hand. CHRIST *laun-*
ceth them, for to *heale* them: hee *threatneth* them; for to *draw* them: hee *denounceth* iudgements against them, for to *save* them: his wordes are like the Arrowes of *Jonathan*, which were shot after *David*, not to *wound* him, but to giue him *warning*. In *olde times*, thus was GOD accustomed to reclaim his
people

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people: The writings of the Prophets are euen stuffed with woes. *Take a booke saith GOD vnto Ier: 36. 16. Ieremy, and write therein all the euill, that I determine to doe vnto the house of Iudah, that they may returne euery man from his euill way: and in the same Chapter it is recorded, that when they heard the wordes of the booke they were amazed. The like course hath GOD vsed in latter times. Iohns manner of preaching, was as rough, as himselfe. Now is the Axe (saith he) laid vnto the rootes of the trees, and euery tree that bringeth not forth good fruit, shall bee hewen downe, and cast into the fire: VV hat followed herevpon? Ierusalem, all Iudea, and the region about Iordaine were baptized of him, confessing their sinnes. CHRIST also in this place threatneth the Iewes, and in them euerie one of vs: for that which stooode good against them, standeth still in force against vs: Except we amend our liues, we shall all likewise perish.* How this wrought, to the conuersion of these Iewes, it is not mentioned in the Scripture; how farre it will preuaile, for the bettering of vs, I am not able to coniecture. This am I sure of, that in former times, threatnings haue preuailed: and I beseech our GOD to make them profitable now. The partes of my Text are these foure. First, there is a duty required (*Amendment of life*) Secondly the necessity thereof inforced (*vnlesse*) Thirdly the time prescribed (*Amend*) not haue amended and fallen againe, not will amend, I know not when; but vnlesse you (*Amend*) doe it speedily, and continually without delaye or interruption.

B

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Forthly there is a punishment threatned. *Yet shall all perish.*

I. We must amend our lives.

Amendment of life both by the *Fathers* and *Masters* of the Schoole; is defined, to bee, *A Grace of GOD, whereby we bewaile and hate our sinnes committed, with a full resolution, neuer to offend againe, in those things, which we haue bewayled and hated.* So that heere-vnto is required a double acte: one in respect of matters past; which is *proterita mala plangere*: a lamenting for euills done: An other in respect of that which is to come: and this is *plangenda non committere*, to abstaine from that which we haue lamented. The whole nature of *this Grace*, is comprised in these two wordes: *μεταμέλεια* and *μετανοια*. The first it is a griefe, and sorrow of heart, following vpon any act, or sinne whatsoeuer, which when it is committed doth displease and vex the soule. This amongst the *Latines*, is called (*panitentia*) *penance* (*A Pana*) of the paine or punishment which attendeth vppon it: For (*panitet quem pana tenet*) (saith *Augustine*) hee is truly penitent, who when hee hath offended doth feele a Torment. The second it is a voluntary detesting, of that euill which displeaseth; and an imbracing of the contrary: the following of a good thing with pleasure and delight: and this is called *Recipiscentia*: *repentance* properly. For as it is one thing to bee grieued for a sinne committed, eyther because of the *deformitye* of the sinne it selfe: or because of the *euent* which happens.

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happeneth, or for some *Judgement* which is laid vpon it : And an *other* thing, after the committing of euill, to bee wise, and to *returne vnto our GOD*: so is it *one* thing to be *penitent*, and an *other* thing to *repent*. The *first* may bee in Reprobates; but not the *second*: and in the elect, the *former*, is but a degree or step to the *latter*. The *one* is an effect of the *Law*, the *other* of the *Gospel*. The *one*, leadeth vnto despayre and death: the *other* ingendreth hope, and worketh vnto life: The efficient cause of *penance*, is the knowledge of sinne, and feare of damnation: The efficient cause of *repentance*, is the knowledge of Grace, and hope of pardon: The material cause of *penance*, is the wound of the conscience, and the death of the soule. The materiall cause of *repentance*, is the remedy for that wound, which is the death of CHRIST. The formal cause of *penance*, is the horror of Conscience, ryling from the sense of sinne, and feare of Damnation. The formall cause of *repentance*, is conuersion of the heart vnto GOD thorough faith: by fayth to be rayfed vp, by hope to bee sustained, and in a confidence vpon CHRIST, to quiet and rest our soules. The final cause of *penance*, is death and destruction: there is the fruite of the law. The final cause of *repentance*, is life & saluation in IESVS CHRIST: here is the fruit of the *Gospel*. So that howsoever *μετάνοια*, & *μετάνοια*, *Law* and *Gospel*, *penance* and *repentance*, must bee ioyned together, the one beeing a degree and steppe vnto an other: yet where there is a

Mat. 27. 3.

2 Cor. 7. 10

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sorrow for sin, without hope of grace: where there is *knowledge* of guiltinesse, without *amendment* of life: where there is a *killing* of the old mā; without a *quietning* of the newe: where there is the sentence of *death* in the Soule, & not of *life* in the Sauour. Though we should recount vnto G O D, all our sinnes ouer, & ouer againe; euen in the bitterness of our soules; though we lament with Dragons, and mourne like Ostriges, yet had we but that part of this grace, which euen the wicked and reprobates haue; *Cain, Saul, Iudas*, were greatly grieved for theyr sinnes, *Esau* lift vp his voice, and howled out, yet found hee no place to repentance, though hee sought a blessing with teares. What was the cause of this? (*my beloued*) but that there was in him, *penance* without desire of *repentance*; *griefe* without *faith*; a *sorrow* without *conuersion*: whereas *sorrow*, *faith*, and *new obedience*, they should go together. The *first*, driueth to the second; *sorrow*, to *faith*: The *second* to the *third*: sayth, to *conuersion*. *Sorrow* without *faith* is hopelesse; *faith* without *conuersion*, is fruitlesse; the one *killing*, the other *dead*, all must concur in true repentance. As it must haue the *knowledge* of sinne in the *soule*, rising from the Law of G O D; and a sorrow for sinne in the heart, proceeding from the *fear* of punishment goe before it: so must it spring from *faith*, and by *faith* bee finished: from the *faith* of science, wherby wee giue credance vnto the Gospell must it spring: and by the *faith* of *confidence*, by which the heart is conuerted vnto G O D, is it fully perfected.

There

M.ch. 1.8.

Heb. 13. 17

O F R E P E N T A N C E.

There is no part of Christian religion of that maine importance, wherein men doe more voluntarily de-
ceiue themselves: then commonly they doe in this
duty of Repentance. In consideration whereof it will
not be amisse, to deliuer vnto you certaine infallible
signes, and vnseparable frutes; whereby we may as-
sure our selues that wee haue repented. S. Paul nam-
meth seuen frutes which (in some measure) alwaies
follow, where true amendment goeth before. Behold
(saith hee) *your godly sorrowes what care* (1) *it hath*
wrought in you. yea what clearing (2) *of your selues:*
yea what indignation (3): *yea what feare* (4): *yea how*
great desire (5): *yea what Zeale* (6): *yea what punish-*
ment (7)? Those then who are true conuertes, who
doe vnfaignedly amend their liues: they are not slug-
gish or secure in sinne, but *Carefull* to redresse what
is amisse: not hiders, or excusers of euill: but Con-
fessors; and by humble supplication *Clearing* their
offences: They are not contented to dwell in wic-
kednesse: but vexed in soule and full of *Indignation*
against them-selues for their sins committed, they
stand in awe, and are *affraid* of GODS iudgments.
They *Desire* his fauour, as the Hart desireth the wa-
ter Brookes: they labour by religious *Zeale*, to ap-
proue their liues, to GOD and good Men: and
they are so farre from fauoring of their faults; as that
they seuerely *punish* them vpon them-selues. These
bee good Conuerts indeede. But those who haue
not this *care* to keepe the Law of GOD. Who vse
not the meanes to *cleare* the score: who be not *angry*

²Cor. 7. 11

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with them-selues for their finnes : who *fear* not GODS iudgements , who *desire* not his mercie : who contend not to go before others in *Zeale* , and honesty of life : who *revenge* not their finnes vppon them-selues : *irridentes sunt, non penitentes* (saith *Gregory*) they are proud mockers : not true repenters. Must then amendment of life, yeelde such worthy fruites ? Is *Care* ? Is *Clearing* ? Is *Indignation* ? Is *Fear* ? Is *Desire* ? Is *Zeale* ? Is *Punishment* , required heere-vnto ? O then (*My beloued*) to repent , can bee no light matter , nor trifling labour ; which a man may haue at command , or performe when hee list. No, noe : As sixe dayes went before the *creation* of Man-kind : so must wee thinke of our *Recreation* ; not as if wee were then *converted* , when as Euening, and Morning , make the second, or third or fourth day : it is a sixt dayes worke : that is, much toyle and trauaile belongs vnto it. Sinne cannot be cast off as an vpper garment . The heartes of sinners must suffer an Earth-quake with-in them , and tremble ; and rende : There must bee *mortifying* , and *crucifying* ; and *sacrificing* , both of Bodyes and Soules . Strange wordes ! (*Mortifying* , *Crucifying* , *Sacrificing*) arguing as strange actions . That must *torment* vs at the *Heart* , which *delighted* vs in our *Bodies* : that must bee *sower* to our *Soules* , which was sweete in our *Lines* : wee must change our *Vices* into as manye *Vertues* : and so turne vnto our GOD , as if wee neuer more would returne vnto sinne.

Many

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Many are there (saith *Fulgentiū*) which are sorrowfull for their finnes, yet leaue not their sinning; but these take not away their finnes by sorrowing; because they leaue not sinning after sorrowing. For as Saint *Augustine* speaketh, *nilhil profunt lamenta ubi replicantur peccata: Mourning is in vaine, if wee sinne againe.* But more (alas) are there, which seldome, or neuer, are sorrie for theyr finnes at all: Which will not learne to drinke Gall with *CHRIST*, which cannot abide a bitter Soule, nay in steed of sorrowing for sins, they glory in them; they say vnto them, as *GOD* said vnto his Creatures: *increase & multiplie.* proclayming with a Trumpet, their own reprobation. O let vs remember, that the *hearts of Eccl. 10. foolish sinners, are like broken vessells* which cannot be mended, till they must first bee melted: That (as *Beda* sayeth) we must plowe vp our groundes, before wee can ridde them from thornes. That (as Saint *Ambrose* speaketh) great finnes, craues great weeping, great lamentation. If *Naman* will bee cleansed from his leprosie, hee must wash him-selfe seauen times in the water: and if wee will purge vs from the filthinesse of our sinne, wee must rench our selues often with teares, wee must vnder-goe the *Agonie* of Repentance: mingle our Drinke with weeping, water our Couches with Teares: yea the very blond (as it were) of our soules must gush out of our eyes: we must be grieved, that wee cannot alwayes be grieved.

When

A S E R M O N

When CHRIST considered the finnes of *Ierusalem*,
 Luk. 13. 34 he wept ouer it: O *Ierusalem*, *Ierusalem* &c. When
 1. Sam. 18. *Dauid* heard that his Sonne was slaine in his sinne, he
 lamented for him: O *Absolon my sonne*, *Absolon my*
sonne, *my sonne*. Haue these wept for the finnes of
 others? much more ought wee then to moutne for
 our owne transgressions. *Michah* followed the foul-
 diers; crying because they had stolne away his Idols;
 and the question beeing moued, why he cryed so pi-
 teously? *Why* (saith he) *ye haue carried my gods away,*
 Iudges. 17. *and aske yee me why I erie?* Did this Idolatrous wretch
 thinke it cause sufficient to lament for the losse of
 his false gods, which his owne handes had made?
 Iudge you then (*Beloued*) how we should be grieved
 for our finnes, which deprive vs of the true GOD
 whose handes haue framed Heauen and Earth. Wil
 examples moue vs to the performance of this duty?
 Looke vpon repenting *Dauid*, and behold there are
 ashes vpon his head, and sack-cloth vpon his backe:
 he did not braue it in atire, nor lay streaking vpon his
 bed, with a bare (*Lord helpe mee*) in his mouth. Looke
 vpon the repenting *Ninenites*; and behold King, and
 people, are strangely humbled. Men and beasts, fast
 and drinke water; they sat not bealching at their
 bordes, saying (*Pardon Sir*) & so possit it ouer. Looke
 vpon repenting *Magdalen*. and behold (saith *Grego-*
ry) *quot habuit in se oblectamenta, tot de se fecit holl-*
causa: so many pleasures as shee found in her selfe, so
 many sacrifices shee made of her selfe. Shee had abu-
 sed her eyes to wanton lookes; and therefore nowe
 she

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she caused them to *flow-ouer with teares*: shee had
 made her *lips* the weapons of lasciuiousnes and gates
 of vanitie, and therefore now shee caused them to
kisse her Saniour: her *hayre* once set out and frizeled
 after the newest fashion, doth shee now make serue
 in steed of a *napkin*; her precious *ointment*, that was
 her wonted perfume, she now powred vpon *Christs*
feete, which her eyes had *watered*, her *hayre* had *wi-*
ped; her *mouth* had *kissed*. The *Philistins* being pla-
 gued with Emrodes, *offered Emrodes vnto the Arke.* 1.Sam.6.
 The *Israelites* being stong with Serpents, *erected a ser-*
pent in the wildernes, serpens momordit, serpens curauit. Num. 21.
 a Serpent did bite, & a serpent did heale. Those that
 gaue their Jewels to the making of a Calfe, did af-
 terwards bestow them vpon the *Lords Tabernacle.* And Ex. 35.
 this was *Maries* practise: so many *sinnes*, so many *sa-*
crifices: such *sinnes* such *sacrifices*: her eyes, her *lippes*,
 her *hayre*, her *ointment*, all the *instruments* of her
death were turned (at her conuersion) into the *means*
of life. Notable examples to teach all their duties.
 Haue you delighted in pride of attire? put on sack-
 cloth: haue you offended in sursetting, & drunkennes?
 fast and drinke water: hath your mirth beene im-
 moderate? weepe; strangle that sinne with the streame
 of teares: haue you robbed or wronged your bre-
 thren? make restitution: *no restitution, no attonement.* Exo. 6.7.
 Nay further reuenge that sinne vpon your selues; by
 giuing some-what of your own: haue you beene vn-
 cleane, fleshly liners? chastise your bodies with *Paul:*
demete aliquid de vobis, as it is in the Poet, keepe
 them

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them vnder: by all meanes possible avoyde vnclean-
 nesse, which commonly driueth two at once to the
 Diuell. Together *Roare* with *Dauid* for very grie-
 of heart: & not for one *sin* alone, but for all. *CHRIST*
 cast not out sixe Diuills out off the Woman but the
 seauenth also; hee left not *one* of a whole *legion*; we
 are not free, till wee bee freedde from all: wee must
 powye out our heartes like water: not slay *Amleek*:
 that is a Master sin alone, but likewise *all his castell*.
 and say vnto the Diuell, as *Moyse* sayde to *Pharao*,
hee will not leaue a hoofe behind; which may cause a
 desire of returning into *Egypt*. Neyther is it enough
 to abhorre sinne in our selues; to detest it in others,
 to loath it in all: but as wee growe in yeares, so
 must wee goe fore-ward in goodnesse; increase in
 Faith, in Vertue, in the Loue of GOD: it is not
 sufficient to plucke out the Arrowe; but wee must
 applye a plaster to the wound. As the Egle ca-
 steth off her Beake, and renueth her youth: and
 as the Snake strippeth off her skinne, and becom-
 meth smooth. so must wee leaue off the rotten
 ragges of *Adam*: and bee wholly renued; *wholie re-*
turne vnto our GOD, with a setled purpose euer
 whilst wee liue, *more* and *more* to amend our liues.
 If wee can say with the Virgin *Mary*: *My soule doth*
magnifie the LORD: then are our soules reclaymed.
 If with *Samuel*, *speake Lord, for thy seruant heareth*;
 then are our cares amended. If with *Dauid*: *my*
eyes are alwayes towards the Lord: then are our
 eyes reformed. If againe with *Dauid*: *All the day*
long

Psal. 38. 8.

Luk 9. 2.

Luk. 8. 30.

Lam. 2.

1. Sam. 15.

Exo. 10. 26.

Luk. 1.

1. Sam. 3.

Psa. 29. 11.

Psal. 38. 9.

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long I stretch out my handes vnto thee: then are our handes sacrificed: If the third time with Dauid: my seete standeth in uprightnesse: then are our feet Psal. 13.
renued. To bee short: wee must performe the office of a Cryer, and sommon all partes and powers together, to doe seruice vnto our GOD. Eschew euill, doe good: ceasse to doe wickedly, learne Psa. 37. 37.
to doe well. And thus much of the duty heere requi- Esa. 1. 17.
red, which is amendment of life.

2. The necessity of amendment is inforced, *vnlesse.]*

Vnlesse: hath for the most part in the Scriptures a double signification. Some-times it is put, *per modum exceptionis*: by way of exception: *Manie Leapers were in Ierusalem in the time of Elizeus, yet none were cleansed (vnlesse) or Except Naaman the* Luk. 4.
Syrian, Some-times per modum conditionis: by way of condition; *Vnlesse those dayes had beene shortened, no flesh had beene saued.* Mar. 13. Thus is it taken in this place: *vnlesse yee amende. To perish* is not of absolute necessity: for then woe vnto vs all: but *necessitas conditionalis*, a necessity conditionall. For as a prouident Merchant, is wont to put in his *Nisi*: a Condition into his bargaine: as you shall haue this Cloth, this Stuffle of mee: but with this Condition: if the Condition bee not performed, the Wares are none of yours. So our G O D, who compareth him-selfe to a *Merchant* Math. 13.
man, and who couenanteth with his, not for small wares, but for a kingdom, hath prefixed his *condition*

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before his couenant : as *Amend* : and *Enter* : but *Niſe* vnleſſe you amend, *Regnum amittitur*, the Kingdome is loſt, ye ſhall ſurely periſh : Repentance is as *Necceſſary a condition* to life, as a Shippe is needefull to him that will ſayle ouer the Sea : or as a medicine is neceſſary (ſaith *S. Ambroſe*) vnto a wounded body. Neither is it neceſſary to *ſome* : but to *all*. *All ſhall periſh, vnleſſe there be amendment*. The whole race of *Adam* ſtand bound to this ſtri&condition. Not *Moyſe* : Not *Abraham* : Not *Dauid* : not the *Patriarches* : not the *Apoſtles* of *CHRIST* : Not *any* who may challenge vnto themſelues (eyther by Birth or bringing vp) the greateſt prerogatiues in the world, can plead exemption from this *Condition*. Haſt thou ſayled in thy *faith*, and *repented*? behold *GODS* mercy towards *repenting Peter* : Haſt thou robbed thy Neighbour and *repented*? behold *GODS* mercy to the *repenting Theefe* : Haſt thou couetouſly gained, and *repented*? behold *GODS* mercy to *repenting Zachie*. Haſt thou burned in *vnleane luſt*, and *repented*? behold *GODS* mercy to *repenting Magdalen*. Haſt thou *committed Adultery*, and *repented*? behold *GODS* mercy to *repenting Dauid*. But haſt thou done *theſe* and *many more* : and not *repented*? take heed to thy ſelfe : if the *condition* bee ſtill broken : thou ſhalt ſurely be *damned*. *GOD* accepteth of no mans perſon : he feareth no mans power, hee is decciued by no policie; he is corrupted with no money, he is allured by no flatterie. Who would not haue thought, but that the *Phariſies* ſhould haue bene ſaued,

Zachy re-
ſtored.

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saved, which made a shewe of a precise life: or that
Esaú should not haue beene respected, who list vp
 his voice and wept bitterly. Or that *Ahab* had not bin
 in good case who humbled him-selfe exceedingly:
 Or that *Herod* should not haue gon to Heauen: who
 heard *Iohn Baptist* gladly. But wo vnto the *Pharisees*
 said CHRIST. *Esaú* did GOD hate: *Ahab* was a
 counterfeit, *Herod* was a cruell Tyrant. Will not a
 seeming precise life, out-ward humility, crying for
 a blessing, hearing of GODS word with some
 gladnesse serue our turnes? No verily: I may say of
 this condition, as *S. Paul* speaketh of Charity. *Though*
wee spake with the tongues of men and Angells: though
we had the gift of Propheying, and knew all secrets:
though we had faith to remoue mountaines: though we
should feed the poore with all our goods: though we should
giue our bodies to be burned; and want Repentance: all
would be nothing worth: but like the Golden Ap-
ples of Caligula, which might please the sight of his
Ghests (saith Plutarck) but not slake their hunger: or
like the gold on the out-side of the Tēple, which (as
Origen writeth) was neuer sanctified: Say what wee
can: beleue what wee can, doe what wee can: suffer
what wee can: vnlesse we repent wee shall surely pe-
rish. As CHRIST IESVS is a Lambe full of mercy
 & meeknesse: so is he a *Lyon*, full of wrath & fierce-
 nes. Vnto the repenting person he giueth a soft heart,
 for his mercy indureth for euer: he sendeth the comfort
 of his spirit: for his mercy indureth for euer: hee giueth
 peace of conscience: for his mercy indureth for euer: and

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bestoweth on them *the ioyes of Heauen*; for his *mercy* indureth for ever. But as for the *impenitent*: hee giueth them ouer vnto *hardnesse of heart*: for his *iustice* indureth for ever. Hee leaueth them, in a *Reprobate sense*, for his *iustice* indureth for ever. Hee sendeth into them the horror of *Conscience*, for his *iustice* indureth for ever. And casteth them at last into the *torments of Hell*: for his *iustice* indureth for ever. Did not GOD spare his Angells, but reserved them in Chaynes vnder darkenesse? did hee not spare the olde World, but drowned it with a flood? did hee not spare his owne people, but destroyed them in the Wildernesse? And will hee spare vs without our conuersion? Is there nowe an other way to Heauen? or a newe trick to escape danger? Let no Man flatter him-selfe there is no Atheist, no Drunken swil-tubbe, no Conuious wretch, no doting Dreamer, who despiseth gouernment, and speaketh euill of those that are in Authoritie: no Swearer, no For-swearer: no Theefe, no Adulterer. In one word no kind of sinner, without *Repentance* shall escape GODS vengeance. CHRIST IESVS hath spoken it: the *Life* that fayleth not: the *Way* that misleadeth not: the *trueth* that deceiueh not. *Vnlesse yee amend your liues, yee shall all likewise perish*. Thus much of the necessity of this duty,

3. The time is prescribed. *Amend instantly, continually.*
In omnibus obligationibus, in quibus dies non ponitur, presente die debetur: In all Obligations (sayth the

Jud. 6.
 Gen. 7.
 Num. 14.

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the Lawyer) where no time is specified the Condition is presently to be performed. Vpon this Theame the Holy-Men of GOD spent many of their Sermons: Looke into *Esay*, *Jeremy* and the rest, and you shall finde, that they euer beate vpon the present time: *Now turne vnto the Lord. Now, whilest it is called to day; to day if you will heare his voice, this is the acceptable time &c.* What were they so barren headed; as that penurie constrained them to harpe alwayes vpon the same string? GOD forbid wee should thinke so. But iniquity did then abound (as now it doth) and procrastination, was euer dangerous: and therefore they iudged no Doctrine so fit, as oftentimes to vrge repentance without all delay. GOD will not permitte vs, to giue the *prime* dayes vnto the Deuill: and the *Dogge* dayes to him: to poure out our *wine* to the world, and serue him with our *dregges*. Amend (saith my text) heere is no time speciall annexed? and therefore is our payment presently required. And as we must *amend*, without *deferring*: so must wee *continue* without *back-sliding*. Wee may not repent by quames and startes, but go through stich. *Faste* promissings may not haue *leane* performances. It is a principle in the Ciuill Law. *Nihil praesumitur fuisse actum, dum aliquid superest ad agendum.* To begin a thing is pleasant, and for varieties sake many will do so much, but the prise and praise is at the end. Some in the world resemble *Snayles*, which push out a long payre of hornes, but beeing touched neuer so little,

*Esa. 55.
Ier. 33.
Heb. 3.
Psal. 95.
Heb. 4.*

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little, they drawe them in againe. Such a one was
 2.Chr. 15. *A/sa*, carefull to doe good, till the goute did take him;
 1.Sam. 14. Others are like *Jonathan*, who will follow the chase
 27. hard, till they come where hony is. But *true repentance*
 Iudg. 7. 30. may not be by lease, or after the manner of *Bethulia*,
 a composition for five dayes: wee may not say one
 day *Gloria patri*, the second & *filio*, the third & *spiri-*
 2.Dan. 2. 31. *tus sancto*: and after that come to *sicut erat in principio*;
 33. this were *Nabuchadnezers* image, the head of brasse
 the breast of baser mettall, and so neerer the ende
 Luk. 18. worse and worse still. But we must follow *repentance*
 Gen. 32. as the widdow did her sute, keepe our hold as *Isac*
 did in wrestling. *Amend* to day, *amend* to morrow.
 runne on, not for a time, but euen our whole time:
actu continuo with a continued act, *Moderately* at the
 first; *constantly* in the midst; *cheerfully* to the end.
 All the trees in GODS Orchard must bee *Palmes*
 and *Cedars*: *Palmes*, which bring forth fruit betimes;
Cedars, whose fruites lasteth very long.

Consider well, the manifold dangers which fol-
 lowes the want eyther of *speed* or of *continuance*: First
 our liues, of all things are most yncertaine. *Short are*
 2.Iob. 13. *the dayes of man* saith *Iob*, who also amongst the Philo-
 sophers is but *αἰσχύνας*, a man of a day old. *Salomon*
 Eccle. 2. surueying mans life calleth it *Vaine*: and then think-
 ing not that word sufficient, correcteth himselfe and
 calleth it *vanity*: but *Dauid* goeth yet further, and
 Psal. 62. tells vs. That man is *lighter then vanity too*. Euen as
 Psal. 90. 9. *a thought* in the braine, wherof there may be no few-
 er then ten thousand in one day. What answer was
 made

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made vnto him that promised ease vnto his soule many yeares? *thou foole this night shall thy soule be taken* Luk. 11, 19
from thee. Young men (saith *Seneca*) haue death 20.
 behind them: olde men haue death before them: and all men haue death not farre from them. Mee thinks the Lord threatneth an vtter ruine vnto all the World: The Earth not long since hath trembled: the Lightes of Heauen haue beene often darkened. Rebellions haue beene raised. Treasons haue beene praised: Plagues haue beene disperfed, Windes haue blustered: Waters haue raged, and what wanteth there now, but fire for vs, from Heauen to bee consumed? And is it now time to buye, to sell, to eate, to drinke, to liue securely in sinne, as they did in the dayes of *Noah*, and thinke of nothing else? Is it now time to say vnto GOD as the Niggard doth vnto his neighbour, *Cras reuertere, come againe* Prov. 3.
to morrow? or as that drowsie sluggard doth; *yet a* Prov. 6, 10.
little sleepe, yet a little slumber, yet a little folding of the
bandes? The foolish Virgins supposed that the Bridgroome would not come like an Owle or Baite in the night: there is time enough (saide they:) what needes all this hast? but poore fooles they were excluded. O (*My beloved*) many thousands are now, no doubt in hell, who *purposed in time* to haue turned from their sinnes, but being *prevented* by death are for euer condemned. Let therefore the *uncertainty* and *shortnesse* of our liues, teach vs to watch *because we know not the houre, to do good whilst we haue* Mat. 25.
time; to make hast into the promised rest, and alwayes Gal. 6.
 Heb. 4.

D

let

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Iet vs esteeme it, as an imminent danger, to liue in that estate, wherein wee would bee loath that death should finde vs.

Secondly badde customes are dangerous, and
Iob. 10. 11 greatly to bee feared: *Hee that from his youth hath liued wickedly, in his old age shall haue sinne in his bones. Can the Black-moore change his skinne, or the Leopard his spottedes? no more may hee doe good* (sayth **GOD**) *who is accustomed vnto euill.* It is a true speech vsed amongst Physitions, *Custom is another Nature.* A Child brought vp in close prison, can there sport and play: when hee that lately saw light, and had his liberty: can do little else but bewaile his Captiuitie: The Isralites beeing long in bondage, were loath to depart; the Woman which had an infirmitie eightene yeares, called not vpon **CHRIST** as the Leapers did. Sinnes are not like Disseases in the body. *The older the sorer: sed consuetudine plus quam ciues studio plus quam hostes* (saith Saint **Augustine**) *the older the sweeter,* and yet the more soothsome, the more troublesome: for Custome not resisted becommeth a Necessity. Olde Sinners are compared to **Lazarus** in his graue. First, they stinke: they are corrupt, and become abominable as the Psalmist speaketh.
Psal. 14. 3.

Secondly, they haue a greate stone of Custome rowled vpon them, which can hardly be remoued:
Ioh. 11. 43. **CHRIST** must grone and cry aloud, before **Lazarus** can bee raised.

Thirdly their seete and handes, are bound, they cannot

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cannot imploie them to any good action. And lastly their faces are couered, hauing by the darkenesse of their finnes, lost the sight of GOD. Againe ancient *finnes*, are by the Prophet compared vnto Chaynes: where one lincke, one sinne doth draw on another. First commeth secret *suggestion*, after suggestion, *Cogitation*: after cogitation, *Affection*: after affection *Delight*: after delight, *Consent*: after consent an *Act*: then many actes make a *Custom*: Custom bringeth *Despayre*: despaire a *Defence* of sinne: defense a *Boasting* in it: and this is the next stepp to *condemnation*. Here is the Chaîne of sin: wherein euery lincke is more heauye then another: the former, are the easier: the latter, alwayes the harder to bee shaken off. *Peter* at the first did but denye *CHRIST*, afterwards hee denyed him with an oath: at last hee did curse and *swear*, and *for-swore* him-selfe. The Disciples of *CHRIST* could not caste out a Foule Spirit, that had remayned in one from his child-hood. Hee that hath had long possession, will plead prescription. A Language (saith *Basil*) first learned; is not soone forgotten, and a custome long retayned, is not quickly changed. It is therefore very dangerous, not to examine or trie our selues before wee bee indged: not to vse phisicke before wee bee deadly sicke: not to repent before wee can sinne no more.

It wil be too late, to come to the kaye when the ship is launched: too late, to transplant trees, when they

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be growne in yeares : too late to apply a medicine, where the disease is desperate : too late to resist enemies, when they haue gotten, and fortifyed the hold : too late to season flesh, when it crawleth with wormes : or to mend a house when it is on fire. So standeth the case with him that hath liued long in sinne : what is there no hope of Saluation for him ? *Non dico saluabitur, non dico damnabitur* (saith Saint *Augustine*) I will not say, he shall be saued, I will not say, he shall be damned. The *Theefe* was receiued in the end of his dayes : Where vpon *Origen* writeth thus. There is no man which hath cause to dispayre of pardon : seeing *CHRIST* said vnto the *Theefe*, *Amen dico tibi, &c. verily this day shalt Thou bee with me in Paradise* : and yet may we not too much presume of pardon, because *CHRIST* sayde not. *Amen dico vobis, &c. verily this day shall You bee with mee in Paradise*. Wherefore let vs remember before wee sin ; that *CHRIST* pardoned not the multitude ; and thereby seare his iustice. And *after we haue sinned*, let vs remember that *CHRIST* pardoned the *theefe* ; and thereby hope for mercy. *Et si penitentia est fera, tamen indulgentia non est fera*, saith *Lombard*. Gods mercy is aboute our misery : and an euening sacrifice is accepted by him, And yet on the other side : wee neuer read, that *CHRIST* cured one blind man often ; that he healed the same *Leapers* diuerse times : that hee raised *Lazarus* twice. *Antiochus* prayed for mercy at the ende of his life and was not heard.

2. Macha, 6 Hee that sayeth, at what time soeuer a sinner doth
repent

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repent , I will put away his wickednesse : saith also, Eze. 33.
 it is good for a man to beare the yoke from his youth: Lam. 3. 27.
 for olde age is like to flint , you may breake it , be-
 fore you can soften it: and therefore the wiseman ad-
 uiseth, to bow *downe the neck of thy sonne whilest hee is* Eccl. 10. 12
young; to beate sinne on the sides , to *nippe it* on the
 head while it is a child : for it will else grow stubborn,
 and get the Mastery. In youth, sinnes are few and fee-
 ble; but by continuance they grow to be as strong as
 Gyants , and increase into mighty Armies . Besides
 they are a burden ; heauier then the whole earth.
 They made wicked Angells to fall like thunder-bolts Iud. vers. 6.
 from the Highest Heauen , into the lowest Hell : they
 caused G O D to complaine. *Behold I am pressed un-*
der you, as a Cart is pressed that is full of sheaves . Amo. 2. 13
 The creatures grone vnder this burthen ; beeing by mans
 sinne , subiect to vanity , and corruption ; and shall Rom. 8. 13.
 crooked age be able to sustaine it ? A thousand to one
 wee shall bee constrayned to crie out with *Cain .* M^y Gen. 4. 13.
sinne is heauier then I am able for to beare.

Thirdly we must remember , that the longer wee 3.
 continue in sinne, the farther and greater space , we
 runne from our G O D . *Your Iniquities* (saith G O D)
makes a Separation betwixt mee and you . And is there Eg. 59. 2.
 any likelyhood , that he who hath beene running from
 his G O D , forty, threescore , perhappes fourescore
 yeares together , who with the prodigall , is runne in-
 to a farre Countrey : can returne againe , in the
 space of sixe dayes ? sixe houres ? sixe minutes ?
 For it may be his sicknes , (vnto the time whereof

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hee deferreth his conuersion) will not be fixe daies, fixe houres, fixe minutes long: and how is it possible then to returne vnto GOD? Say that the forceable working of the holy spirit (like a great gale of wind) bee able to blow thee home vpon the sodaine: yet art thou not sure for to haue it. Nay GOD hath told thee: *Because I haue called, and you refused: you shall call vpon mee, and I will not answer you.* A dolefull and heauy doome, for a dying man.

Pro. I. 18.

4. Lastly let vs euer remember, that in time of sickness we thinke most vpon that wee most feele: Death befegeth vs: Sinne affrighteth vs: our wifes grieue vs: our children with-drawe vs: beeing many wayes distracted, how shall wee then amend? being then at the weakest, how can wee resist Sathan, who is then at the strongest? now hee must haue vs, or else euer loose vs: nowe therefore standeth the redde Dragon, ready to deuoure his prey. Vaunting him-selfe against CHRIST IESVS: *I neuer dyed for these, I neuer was whipped, crucified, tormented for them. I neuer promised them eternall life, not Paradise, not the ioyes of Heauen. And yet loe howe they followe mee vnto their lines ende? Auaunt Sathan: in the Name of CHRIST IESVS. And let all true Christians Amend speedilie: Continually.*

4. There is punishment threatned,
Yee shall all perishe.

Amongst the Philosophers, to *perishe*; doth vsually
signifie

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signifie, *A returning unto nothing* which the Creatures of GOD, doe naturally abhorre. For euer since that first blessing *Increase and multiplie*, there hath beene in the Creatures, a naturall desire, to preserve themselves. In this philosophicall sense, is not the word hereto be understood. It were a peece of happinesse to impenitent persons, if they might become as though they had neuer beene. But death *shall depart from them*: and as the Heart of *Prometheus* was (say the Poets) alwayes eaten with *Vultures*, and not deuoured, so shall it be with these: They shall euer *perish*, and neuer be consumed. In the Scriptures, *To perish*: is a word of a large extent: contayning in it, the plagues of the Soule, the punishment of the body, the wrath and curse of GOD, vpon the Reprobates in this world, and in the world to come euerlasting condemnation. The meaning then of the word [*perish*]. First, is this: You shall haue in this life the face of GOD against you: Heauen shall be as Yron, and Earth as Brasse vnto you. Cursed shall you be in the City, cursed in the Fieldes: cursed shall you be in your Barne, cursed in your Store, cursed in the fruites of your Wombes, cursed in the fruites of the Earth, cursed in your herds of Cattle, cursed in your flocks of sheepe: cursed shall be your going out, cursed shall be your comming in: your Honours, your Pleasures, your Riches, your Children: all the blessings of GOD shall be turned into curses, vntill you be destroyed and *perish* utterly.

Gen. 1.

Apo. 9.

Pro. 17.

Dan. 2.

Psal. 1.

Ioh. 10, 28.

Dea. 28.

This

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This is the portion of the impenitent in this world. Secondly, the meaning of the word (*perish*) is this: you shall in the world to come, bee euerlastingly condemned. Which the Schoole-men haue reduced, to two kinde of torments: *pæna damni: pæna sensus*. 1. the torment of losse, or wanting: 2. the torment of sense, and feeling. the effect of both is this: *you shall loose the ioyes of Heauen, you shall feelee the paines of hell.* The ioyes of Heauen, are these of such valewe, or the losse of them so great, as should moue vs to *repentance*: what those ioyes are, and by consequence how great their losse is, wee may behold as in a Glasse darkely: but tongues of men and Angells can in noe wise expresse. S. Paul being rapt into the third

2. Cor. 12.

1.

Heauen, heard there such things as cannot bee vttered. *First* we may roue at them, by that high *price* which is set vpon them. CHRIST the Sonne, and onely Sonne of GOD, not by *Adoption* but by *nature*, *louing*, and *best beloued*: bought them, not with *money*, but with *bloud*: not with the *bloud of Goates and Rammes*: but with *his own blood*: not with the *bloud of head, handes or feete*: but with *his owne heart blood*. And as hee prayed soundly for them him-selfe: so hath hee prized them vnto his *Friends*, and *Children*. None can enter into them but by many tribulations. They cost Paul a beheading, Peter a crucifying: *Stenen* a stoning: *millions of Martirs* a racking or burning, a torturing, a tormenting. GOD who is faithfull and true, hath not deceiued his Son, nor ouer-sold his ioyes vnto his Saints. And therefore vnspoke

Act. 14. 22

1. Cor. 10.

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unspeakeable are those ioyes, which CHRIST hath purchased, and his *Children* obtayned, thorowe a world of miseries.

Secondly we may conceiue of them: by taking a ^{2.} view of interior beauties. Looke vpon the meddows: consider (sayth our Sauour) the Lillies of the field, how they growe and florish: I say vnto you; that *Salomon* in all his glory, was not like to one of these: all *Salomons* glory, not like to one Lilly. Hath GOD put such glory and gladnesse vpon the grasse of the field? hath hee so gorgeously attired them? which to day haue a being, but to morrow are cut downe, and cast into a furnace? how much more then shall ^{Luk. 12. 27} be the glory, and ioy of you, O yee of little faith?

Thirdly wee haue a resemblance of these ioyes, in ^{3.} CHRISTs transfiguration: when as his *face* did ^{Mat. 17.} shine as the *Sunne*, and his *rayment* was as white as *snowe*. For hereby we learne what glory our bodyes shall haue in the day of the resurrection: when (as *S. Paul* tells vs) *wee shall beare the image of the heavenly,* ^{1. Cor 15.} and bee like the *Sonne* in glory.

Fourthly, the place of blessednesse, doth informe ^{4.} vs of these ioyes. *First* it is a place of *puritie* and *holinesse*: *no vncleane thing shall enter thereinto.* *Secondly* a place of *beauty*, and *brightnesse*: *as cleare as cristall,* ^{Apo 21.} *glistering as lasper*: *the twelue gates are twelue pearles*; the *streetes* like gold, and shining glasse. *Thirdly* a ^{Apo. 22.} place of *roomth*, and *largenesse*: *O Israel how great is the house of GOD, and how large is the place of his pos-* ^{Baruch. 3.} *session?* into this *pure, bright, large* place of glorie

E shall

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shall true Conuertes enter: for where I am, (saith CHRIST) there shall my seruants bee: and that is not all; but Kingdomes shall bee giuen vnto them: *Come ye blessed of my Father, possesse a Kingdome:* and in this Kingdome, the Lord him-selſe will honour them *with his owne attendants*: and there shall they raigne for euermore.

1oh. 12.

Luk. 21. 29

Luk. 12. 37

5 Fifly wee may make coniecture of these ioyes, by reflecting our eyes vpon those innumerable perilles, which we haue heere escaped. For if such as are deliuered from the daungers of the Sea, do wonderfully reioyce when they come vnto the shore. Much greater then is the ioye of those who hauing beene tossed in the waues of this World; troubled with sinnes, with Sathan; with the frailties of the flesh, with the feare of hell, (*Quorum periculum probat periantium multitudo* (saith Gregorie) whose dangers appeares by the multitude of those that perish) are nowe arriued at Heauen, for their Hauiens: and are wholie freed from all their miseries: *Quanto fuit maius periculum in pralio: tanto maius gaudium in triumpho:* (as Saint Augustine well speaketh:) the more dangers escaped, the more ioyes increased: as the most doubtfull battell, maketh the most ioyfull victory.

6 Lastly though wee knowe not what it is to behold the Face of GOD: yet herein consisteth the highest degree of happinesse, and therefore are the ioyes of the Saintes in Heauen super-Superlative: *because their eyes doe alwayes see their King in his glory.*

Exo. 33. 18

Esa. 33. 17.

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glorie. It is a pleasing sight and delight-some vnto the eye, to behold the Sunne: *Sed illud est verum gaudium* (saith *S. Bernard*) *non quod de creatura sed quod de creatore concipitur*: but that is the true and onely ioy indeede, which is conceived from the Creator, not from the Creature. *Iohn* leapt in his Mothers wombe, when but the Mother of his maker came neere vnto him: the Wise-men reioyced exceedingly, when they but sawe his Starre. The *Bethslems* were comforted at the sight of his Ark, were these causes of great and *unwonted* gladnesse? Then are the Saints *rauisht* with ioy in Heauen, who behold theyr Creator face to face. If the people shouted for ioy, so as the earth did ring againe with the sound of their noyse when *Salomon* was proclaimed King: O what a *Halleluah* is there in Heauen, at the sight of the King of Peace, crowned in his Throne of Glorie? *Hinc comparata, omnis aliunde iucunditas, maior est: omnis suauitas, dolor: omne dulce, amarum: omne decorum, fardum.* (saith *Saint Bernard*) In comparifon of this, all ioy, is sadnesse: all sweetnesse, sowernesse: all beauty, blacknesse: yea all the delights in the World put them together; which haue beene, which are, which shall bee to the day of Iudgement: all, are but as a droppe of water, to the mayne Ocean, in respect of that blessednesse which wee shall drinke from the euer-liuing fountaine of the face of God. For if wee finde such store of sweetnesse in a peece of one little Creature (bee it Sugar, or Honie; or

1. King. 2.

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such like :) what shall wee not finde in the *Creator*? if the foote-steppes of the goodnesse of GOD abound in pleasures: what hath not the *fountaine* of goodnesse, GOD himselfe? The consideration whereof caused *Moses* to sue vnto GOD, that hee might see his glory: Compelled *Danid* oftentimes humbly to request, that hee might behold the face of his GOD, and when GOD said vnto him: *seeke my face*: his heart answered as an Eccho, *O Lord I will seeke thy face*. And as a man not contented hee treble h his request. *O thou shephard of Israel, cause thy face to shine vpon mee, that I may bee saued*. Twice more hee prayeth. *O thou shephard of Israel*. &c. His saluation and eternall happinesse, hee repositeth in the sight of GOD: for hee knewe full well, that *in his presenee, there was fulnes of ioy for euermore*. Let mee

Psa. 27. 8.
Psa. 80.

Pa. 16. 11.

but shewe you now, what Saint *Augustine* speaketh of the ioyes of Heauen, and so will I passe vnto that
 „ which followeth. Wee may (saith hee) sooner tell
 „ you, what they are not; then what they are. Yet take
 „ a suruaie of those manifolde benefits, which GOD
 „ bestoweth vpon our base, and ignoble bodies. Shed
 „ out both vpon good and badde, from the Heauens,
 „ from the Ayre, from the Earth, from the Waters,
 „ from light, from darkenesse, from heate, from cold-
 „ nesse, from all the creatures, shed also out, by suc-
 „ cession, to exclude a loathing. Doth GOD bestow
 „ vpon our bodies, and promiscuallly vpon all; these
 „ excellent benefits? Then O Lord howe great and
 „ wonderfull are those good things which thou hast
 laid

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laid vp for thine Elect in the Kingdome of Heauen? if these be so good, which thou hast giuen to good and badde: what shall they bee, which thou hast reserued onely for the good? if they bee soe pleasant, which thou sendest to friendes, and enemies: howe sweete are those, which thy friends shall enioy? if there bee so many comfortes in the valley of teares: what shall there bee in the day of marriage? if thou beest so kind vnto vs, in this prison of ours: how wilt thou imbrace and hugge vs, when we come into thy Kingdome? Into that *euermlasting* Kingdome, where *euermlasting* glory shall bee vpon our heads: where that which we *would haue*, shall be present with vs: and that we *would not haue*, shall be as sent from vs: where there shall be a measure of ioy, *heaped vp, shaken together, pressed downe, running ouer; mensura sine mensura* (as Bernard speaketh) a measure without measure. Where we shall haue *health* without sicknesse: *strength* without weakenesse, *freedom*, without bondage: *beautie* without blacknesse: *Knowledge* without ignorance, plenty without want: *peace* without trouble: *safety* without feare: *life* without death: *glory* without shame. Where wee shall be *filled* with ioy: yet beeing *filled* wee shall still *desire*, least our *fullnesse* procure a loathing: and in *desiring* wee shall alwayes bee *filled*, least our *desire* beget a *greewing*: (to conclude) neither eye hath seene, nor eare hath heard, nor heart of man can conceiue those excellent things that are prepared for vs. Neyther can GOD giue more: nor man receiue more then we

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shall there inioy. And is not this then a most lamentable losse, to bee debarred from these ioyes of Heauen? Mee thinks the remembrance of it should dismaye the heart of a wicked man. When hee recounteth with himselfe that hee shall bee shutte out off doores with *Dogges*, that hee shall be excluded from those *unspeakable ioyes*, which CHRIST IESVS hath bought with his pretious heart blood: that hee shall bee bereft of that *glory*, whereof the beauty of the most glorious Creatures is but a simple shadow: that hee shall be cast out from that *pure, bright*, and *large* place of happinesse: from an *Eternall Kingdome*. Did the losse of the Arke of GOD cause *Elye* to breake his neck? This then is inough to breake a *Pharaohs* heart in peeces; to know that after *troubles* heere, there is no hope of *harbour*, of *rest*, of *safety* in the world to come: that hee shal be depriued of the *face* of GOD, the *sight* of CHRIST, the *fellowship* of the Spirit, the *company* of holy Angels, and blessed Saintes: finally that hee shall haue no part in that *great measure* of ioy; which is so infinite as it cannot enter into vs, but wee must enter into it: *Thou good and faithfull*

1. Sam. 4.

Mat. 25. 21

seruant enter into thy Maisters ioy. O wofull, and vn-sufferable losse! more then can bee counteruayed by the gayning of ten thousand Worldes: Nay all the teares which shall be in Hell: will (*saith Chrysostome*) neuer be sufficient, to bewaile the losse of Heauen.

And is this all the punishment, the impenitent shall

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shall sustaine? shall they onely loose the ioyes of Heauen? we may not stay heere: *They shall perish*, they shall likewise fee'le the terrible paines of Hell.

Many motives are there (saith *Saint Hierom*) to stirre vs vp to amendment of our liues. The consideration of the *teares*, and of the *bloud*, which CHRIST shedde for sinners: our owne ennumerable *offences*; the *weaknesse* of our bodies, and *frailty* of our liues: GODS continued mercy towards vs: his *Iustice* and *renewing power*: but especially the feare of loosing the *ioyes of Heauen*. All these are as spurres to prick vs forward to repentance: and as Trumpets to rowse vs vp from our carnall securitye. Yet such is the dulnesse of many, and so dead a sleepe are some in their sinnes, as such motives as these will worke but small effect in them. Let CHRIST weepe till his Head, and Heart ake: let him suffer neuer so extreame *Torments*: let sinnes bee as redde as scarlet: and *liues* of all thinges most vncertaine: shewe GODS *mercies*, tell of his *iudgments*, Preach of the losse of Heauen. Yet were there no Hell to receiue them; or *Tortures* provided for them: they would easily put off all these with a *Tush*: and bee as resolute for their owne destruction as Hester was for the sauing of her people, *If wee perish, wee perish*. *Oderunt peccare mali formidine pena*. Wicked ones, must bee scarred from sinne; with feare
of

Hell. 4. 16.

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of punishments: let them then set before their eyes the fearesfull and horrible paines of hell.

These in the Scriptures, are expressed by diuers names, *Sometimes* they are called *fire*: *hee that is not written in the booke of life: is sent into a lake of fire.* *Sometimes* they are tearmed a *Worme*: *their worme shall not die.* *Verme roditur conscientia, igne cremantur corpora:* (saith Bernard) with the worme is their consciences gnawed, and with the fire are their bodies burned. Sometimes againe, are they set out, by the loathsome stench of *Brimstone*: *upon the wicked hee will raine fire and brimstone.* Otherwhiles by *weeping*, and *gnashing of teeth*. *Weeping* because of the *fire* that will not be quenched: and *gnashing*, because of the *worme* that wil not bee killed. the *one* comming from *griefe*, the *other* from *rage*. *Sometimes* they beare the names of *thirst*, of *hunger*, of *sorrow*, of *shame*. And such penury is there in hell, as there is nothing to relieue the damned which are therein. The rich man begged a droppe of water, and could not haue it. *guttam petijt* (saith Gregory) *quimicam negauit*: hee craued a droppe, that denied a crumme. Neyther is it a little torment to bee imprisoned, and tortured by the *vglie Fiendes* of hell: by those *Etheopian Angelles*; (as *Cyrill* calleth them) whose armes (saith *Cassian*) are like the heades of *Dragons*, whose eyes shoote forth arrowes of fire: whose *teeth*, are like the teeth of *Elephants*; whose *tayles* are like the tayles of *Scorpions*, that is *gushfull*, and *grisy Diuils*: if the sight of *one* of them be able to bereaue a man of

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of his wittes: O how great will the horreur be, when they shall *all* appeare? And what doth the *place* of punishment afford? that place of *confusion*? of *darknesse*? of *chaines*? of *most horrible shap*s? but euen Math. 22. Ecchoes of woes. Well then; suppose one to be *burning* in a lake of fire, hauing a *Viper* at his heart, alwayes *gnawing* and *stinging his soule*: imagine boyling *brimstone* to bee powred vpon him; that with the *heat* thereof, hee is scalded: with the *smoake* thereof, hee is stifled, and with the *noysome sanour* continually choaked: let him *weepe, wayle, wring* his handes, and stand *gnashing* of his teeth: let him be euer *langushting* and *pining* with want of foode, deny him all things which may any waie ease him. Conceiue yet further that he is *bound* handes and feete; that he is *affrighted* and *tormented* with *ugglie Diuells*, and compassed round about with *horrible darknesse*. Thinke well of the misery of such a man: and know that these are the paynes of an impenitent wretch in hell. These the paynes? nay (*my beloved*) these are not the tenth part of Hels torments. CHRIST calleth them *Euerlasting paynes*. As they are *extream* without *decreasing*, so are they *endlesse* without all *redemption*. Math. 25.
Verd. last. There are *sighes*, with-out pittying: *cries* without moning: *lamentation*, with-out releeuing: *a flood of black flames*, euer *flowing*: *ibi dolores torquent animas, non extorquent, puniunt corpora, non finunt*: (as *Prosper* speaketh) there is a *Death*, which alwayes liueth, and a *Life*, which alwayes dyeth:

F

there

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there hee that *tortoreth*, fainteth not, and hee that *suffereth* sayleth not: There is *Ever* parching fire, for warming loue: *Ever* banishment, for reconcilment: *Ever* heauinesse, for singing; *Ever* darknesse for shining: *Ever* letters, for crownes; *Ever* gnashing of teeth, for clapping of handes: *Ever* miserable immortality and immortall miserye. Alasse *who is able* (saith *Esay*) *to dwell in euerlasting burnings*? It were some comfort in the midst of afflictions, to thinke that *one day*, they will come vnto an end; and the damned spirits in hell, had they but a *little hope*, that after the space of manye *thousand, thousand yeares* they should bee released: this *little sparke* in the midst of their flames, would in some fort make them ioyfull: but *Ever* to burne, *Ever* to boyle, *Ever* to weepe, *Ever* to wring, *Ever* to bee in chaynes, to suffer vnsofferable torments: *Everlasting paynes*? This is that which cutteth heart-strings a sunder. Yet is not this all. For as they are *eternall* with-out *redemption*: so are they *Generall* with-out *exemption*. For *first*; all suffer them: and iudge you, what a dolefull sight it will bee, to see infinite millions of males and females, continually without any intermission, *backing* and *hewing*, their teeth together: to heare howling and crying, *Woe, woe, be vnto vs, that euer wee were borne*: to heare one Diuel, one damned Ghost, calling vnto another, to *strike, to rend, to kill, to spoyle, to heape on coales, to poure on Brimstone*: like one that is pressing to death, who ca-

leth

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leth for more waights to bee cast vpon him. *Secondly* as they all suffer in all parts, in all the members of their *bodies*, in all the powers of their *soules*. they haue *corporall* flames with-out, and *spirituall* flames with-in: no part; no power is free. Hast thou offended with thy *Head*? thou shalt haue *scalding*: hast thou offended with thine *Eyes*? thou shalt haue *weeping*: hast thou offended with thy *Mouth*? thou shalt haue *howling*: with thy *Tongue*? thou shalt haue *scorching*: with thine *Eares*? thou shalt haue *yelling*: with thy *Nose*? thou shalt haue *stinking*: with thy *Feete*? thou shalt haue *fettering*: with thy *Handes*? thou shalt haue *wringing*: with thy *Heart*? thou shalt haue *gnawing*: in thy *Soule*, and *Body*, *burning*, and *boyling*. *Pro disparibus generibus peccatorum sunt disparia tormenta suppliciorum* (saith Saint Augustine) every man shall receiue according to his seuerall workes. Coniecture yet further of Hells tortures, by things of no accompt. Put thy foote into a seething bath, and how dost thou grieue? what sorrow dost thou conceiue? if thou beest vexed with a sharp burning ague; how dost thou toss, and tumble, and art out of quiet? is the *scalding* of thy foote, or a *fit* of an Ague so grievous vnto flesh and bloud? which are but *Flea-bitings*, no though thou diddest abide them, thy whole life long? O howe then wilt thou bee able to endure *euermlasting burnings*? Will CHRIST now profit thee, who stretched his armes out pon the Crosse for sinners? No, hee will now

1. Pet. 2.

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laugh at thy destruction. Will thy *Wealth*, thy *pleasures*, thy *Honours*, thy *Husband*, thy *Wife*, thy *children*, give now ease vnto thee? O no, the remembrance of these will make a deeper wound. *Howle you rich-men: praterilarum deliciarum recordatio; erit materia cruciatum* (saith Saint Hierome) the calling to minde of *wealth*, *pleasures*, *honours*, &c. past, will bee as *fuell* to the *fire*, a matter of greater torment. And which is yet, an other deadly darte, when torments bee at the *highest*, they will alwayes bee *unprofitable*. for suppose one should shed as many teares as there bee dropes of Water in the Sea: yet would they not wash away the *least spot* of sinne: *one teare heare*, hath more force, then a *Sea-full* there. There shall they *griue*, and still bee *punished*: but neuer *turne*, and be remitted: for they shall goe into *Euerlasting paynes*.

(O my deere Brethren,) I beseech you for CHRIST his sake, and as you tender the sauing of your soules, remember the *wordes which haue bene spoken vnto you*. Remember the *losse of Heauen*, remember the *paines of hell*, and learne with the *Ninivites* to repent presently. Is it not a madde thing (saith Gregorie) that men should so much regard the health of their *bodies*, as that they will purge them, before the *Dog-starre* ariseth, least by the heate thereof, the humours should putrifie, and breede diseases? and that they should so farre neglect their *Soules*, as they will not once strue to cleanse them before the *daye of death*, thereby

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thereby to preuent the scorching heate of Hell? O let vs remember *our sinnes past*: and consider where wee haue beene: let vs cast our eyes vpon *our present wickednesse*, and consider where wee are: let vs recount with our selues *the ioyes of heauen*, and behold where we are not: let vs thinke vpon the *tormentes of hell*, (and vnlesse wee amend) behold where we shall be. What if to *repent* be more then the labours of *Hercules*? the *dangers* of the Sea are made delightful by the expectation of gaine: the *tediousnesse* of Physick, is mitigated by the hope of health, hee that desireth the kernell must crack the Nut, and hee that will go to Heauen, must haue repentance vpon the Earth, and that speedilie. If an Asse were fallen into a ditch, we would make hast to pul her out. O folly of all follies (saith Saint Bernard) *Cadit Asina & est qui subleuat? perit Anima, & non est qui cogitat?* doth an *Asse* fall and is shee presently raysed? Luk. 14. 5. and shall a *Soule* perish, and no man regard it? Nay nay, it may not bee so: but let vs call vpon the Lord for mercy and forgiuenesse, raise vp our soules from the puddle of sinne. Finally *Amend our liues speedily*, continually, that wee may not *perish*. The Lord

GOD of Heauen grant it, for CHRIST

IN vs sake, to whom with the Father

and the holy Spirit, be all praise

power and dominion,

now and for

euer.

NOW IESVS CHRIST our Lord, and GOD,
Euen the Father which hath loued vs, and
giuen vs euerlasting consolation by his spirit:
and good hope through grace: purge our dead con-
sciences, and stablish our hearts in euery good word
and worke vnto the end: that beeing made the
seruants of GOD, wee may haue our
fruit in holinesse, and in the end
eternall life. Amen.

LAUS DEO.

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